The Christian Sun

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EMANCIPATION.

Why be afraid of death as though your life were breath?
Death but anoints your eyes with clay, O glad surprise!

Why should you be forlorn? Death only husks the corn.
Why should you fear to meet the Thresher of the wheat?

Is sleep a thing to dread? Yet, sleeping, you are dead
Till you awake and rise, here or beyond the skies.

Why should it be a wrench to leave your wooden bench?
Why not, with happy shout, run home when school is out?

The dear ones left behind! O foolish one and blind,
A day, and you will meet; a night, and you will greet!

This is the death of Death: to breathe away a breath,
And know the end of strife, and taste the deathless life;

And joy without a fear, and smile without a tear,
And work, not care nor rest, and find the last the best.

—Maltbie D. Babcock.

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION.

EDITORIAL.

WHOM HE CALLED.

Who are the chosen ones of Christ? Whom did He come to choose and to call? Who were the foreordained and the predestined of Him? Whom did He foreknow and therefore choose to be His own? Whom did He select to come into His fold, be His very own, carry forward His work? Fortunately we do not have to answer those questions save in Christ's own words. Mark ye the method of His reply, "I came not to call the righteous, but sinners." Luke 2:7. If you are righteous, if you are self-sufficient, if you are content and happy and hopeful in your own way of life and choice about things, then Christ doesn't call you. He came to seek and to save the lost. He came to call sinners; not some sinners, not big sinners, not learned sinners, not fortunate sinners, not little and low and lean sinners, but sinners. The sinners of this world are the called and the chosen and the elect of His foreknowledge. For through the riches of His boundless grace and infinite mercy He has elected that whosoever should believe in Him should not perish, but should have everlasting life. God in strange wisdom and unspeakable goodness hath foreordained from the beginning to elect and to call and to choose and to save the lowly and the down-trodden, and the outcast, and the forlorn and the lost of all conditions, for these are sick and need help, they are weak and need strength, they are down and need to be lifted up—sinners of all sorts and conditions and circumstances. "I came to call not the righteous, but sinners to repentance, for they that are whole need no physician, but they that are sick. God fore-ordained, and elected from the foundation of the world to save Matthew, the despised and rebuked and ostracised tax gatherer. And He did this because Matthew was despised and rebuked and ostracized, and was a sinner. Matthew knew he was a sinner and needed a Savior, was down and needed to be helped up, was cast out and needed to be taken in. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me, (Rev. 3:20). Matthew, oh, surprising thought, oh, glorious sound, heard the Savior knocking at the door of his heart. He opened and the Savior entered in and took up His abode there. 'Whosoever will, let him take the water of life freely," (Rev. 22:17). Matthew needed and he saw that he needed, he was thirsty and knew that he was thirsty, he was a sinner and realized that he needed a Savior. He willed and he realized that the water of life was free.

We hear much of conservation; of building up a farm by fertilizing the poor spots, of saving the forests by cutting out the sorry trees, of making the dollars by saving the pennies.

Now Christs' is the religion of conservation. He elects to get hold of the poorest and make them rich, of the lowly and make them exalted, of the needy and give them plenty, of the weak and make them strong, of the sick and make them well. In this way is a community saved. Christ went out into the highways and hedges and bade them come in. He went to the poor and the needy and gave to them a helping hand. Matthew was busy writing receipts for taxes and keeping accounts with men. Christ called him and prepared him for writing a receipt to the world that the Messiah had come, and making an account for all ages that Jesus was the Son of God and thru Him sinners and publicans and outcasts and despised of all mankind might be redeemed and have their feet set upon a solid Rock. Are you a sinner? Jesus, the Christ, was elected through grace from the foundation of the world that you may be saved.

DEADLY CRITICISM.

Anent the fine letter of timely and telling facts presented by Dr. W. W. Staley in another column this week we notice this paragraph from the Sunday School Times which is full and fruitful also:

"Try to live one day without speaking a critical word, or thinking a critical thought, of any human being, and see if the habit of criticism has not been popular with you. Test it as you listen to the conversation of others—but do not criticise them if you find it is popular with them! * * * We need to be cleansed and purged of it wholly, completely and forever. It is so subtle, so inviting, so spontaneous, so attractive, so devilish and so deadly."

This, at any rate, is worth testing. We little know how completely we are under the sway of this deadly spirit of criticism; it is more difficult to teach and help and build up.

TO PARENTS. A BOOK FOR THE HOME.

The Story of the Bible, from Genesis to Revelation. Told in Simple Language adapted to all Ages, but especially to the Young. With three hundred illustrations. Philadelphia: The Charles Foster Publishing Co., Fourth Revised Edition. Price, $1.50.

If any teacher of children is looking for a book that will not only interest and instruct the children, but will interest the teacher as well, we cordially commend to such inquirer this "Story of the Bible." It is admirably written and beautifully put together; its language is simple enough for any child, and yet never descends to the puerile; its spirit is excellent, and its whole tone healthy and helpful. Bishop Darlington says: "I wish that every child in America could have this book." Bishop Gailor says. "It is the best book of the kind I know of, and I wish that every child in America could have and read it." Dr. Floyd Tomkins says: "It is a splendid book." Bishop Tuttle says: "I am very sure that readers—especially the young—will be most grateful to the author." Bishop Brewster says: "I trust that through it many may become acquainted with the great story." Dr. Wilbur Chapman says: "It is my practise to recommend this book everywhere I go, and I shall do so with even greater enthusiasm from this time on."

These are only a few of many such commendations.

It is a capital book, and ought to be of genuine help in teaching children early to love the greatest of all books."

So The Southern Churchman comments on Foster's Story of the Bible which excellent book for the home we are offering to any Sun subscriber, old or new, for $1.25. We have placed many of these books in homes where The Sun goes and only words of praise and commendation come from those who have purchased. We save you 25 cents and postage, and certainly give your money's worth. Send us your order with, or without, your renewal to The Christian Sun.

MEN OF THE CHRISTIAN CHURCH WILL BANQUET.

"The Christian Churches of this vicinity are planning for a men's banquet to be held at one of the hotels in this city on Tuesday evening, April the 2nd. Plans are being made for a large gathering and the program for the evening will be one of interest to every man present. The principal speakers will be Congressman E. E. Holland, Washington, D. C., and Dr. J. O. Atkinson, of Elon College, N. C. Other prominent speakers will respond to toasts, and the theme for the evening will be "The Relation of the Men of the Christian Denomination to the Various Enterprises of the Church."

The Christian denomination is quite strong in Eastern Virginia, especially in the country and it is expected that this

banquet will be a representative gathering of the men of that faith."

The above is sent us by Prof. S M. Smith, Norfolk, Va., who writes further personally that the banquet is to be quite an event with high hopes that great impetus will be given our Christian cause in Eastern Virginia. Prof. Smith may be counted on to "pull off" the occasion in becoming manner.

"WHERE HALF THE WORLD IS WAKING UP."

We are under obligations to Messrs. Doubleday, Page and Company, Publishers, New York, for a volume by Mr. Clarence Poe, Editor of The Progressive Farmer, Raleigh, bearing the above appropriate and significant title. The publishers have done their work well and have produced a book attractive in appearance, substantial in binding and easy to read.

But to the brilliant author of the book our highest obligations are due. Mr. Poe has certainly written an instructive, illuminating, and helpful book. Master of an easy and lucid style, Mr. Poe has given in this volume an exposition of those habits and customs of Eastern peoples that you will not find in histories or in ordinary books of travel. The author visited and spent some time in study in Japan, Korea, Manchuria, China, the Philippines, and several of the cities and provinces of India. In these countries Mr. Poe studied the habits, manner of life, customs of the people in town and in country, in factory and on farms, at home and on the streets. Himself interested in farm work and agriculture development, the writer has given graphic accounts of how farms, great and small, are managed in the Orient, and what progress is being made, where there is any, in tilling the soil and managing crops. Not content with this the author has observed closely the social conditions and religious ideas of the peoples visited and has treated in this volume with the hand and skill of a genuine artist. We have not seen elsewhere a more graphic account of actual social and religious customs that obtain in China and India than is portrayed in this volume. Especially is this true of the caste system that prevails in India, and which, because it dominates all else, the author has treated at length and in detail.

There is not a dull page in the book. Nor is there one of platitudes and mere words to fill up space. The author writes for a purpose and deals out the first hand information in lavish abundance. Any one reading the book will certainly feel prouder that he was born an American and will want to do something to improve the conditions of the teeming millions of the East who toil and worry and fret out a life which in all too many instances is little better than that of beasts of burden. Even on the subject of Foreign Missions, a theme which Mr. Poe was not writing on, we have not seen a more convincing argument in favor of helping the "poor benighted heathen" than is set forth in many places and with a master hand, in this volume. The book is having large and ready sale. It deserves it. It will do untold good, and will prove a source of unspeakable wealth to those who desire to know conditions as they actually obtain in the Orient today. Where half the world is waking up is in the far east; one who reads this book will certainly see how it is waking up and how much it needs to wake up.

—Doctor Harvey W. Wiley, chief chemist of the Agricultural Department, Washington, has resigned, owing to continued friction with his superiors and differences of opinion about enforcing the pure food laws. Dr. Wiley has become an expert and champion of the pure food laws and there is general regret that he has resigned.

—The rains last Friday, beginning in the early hours of the night before and continuing with frequent downpour till on into the afternoon, were the heaviest known in this section of North Carolina in years and did much damage to property. Several lives were lost in attempting to cross over swollen streams.

—The House passed the free sugar bill last Friday, by a vote of 198 to 103. If this bill becomes law, sugar will decrease in price considerably. The President of the American Sugar Refining Co. testified some time ago that sugar could be produced, refined and put on the market as a cost of one and three-fourths to two cents the pound.

EDITORIAL COMMENT.

Destroying the Law.

At Hillsville, the county-seat of Carroll County, Virginia, last Thursday four Allen brothers, with several feudist friends, shot to death the presiding Judge, the prosecuting Attorney, the Sheriff, and wounded the Clerk and several of the Jurors. One of the Allens was on trial for blockading and the jury had found him guilty. The Judge was pronouncing the sentence when he was fired upon by the brothers of the guilty man. The Allens, it is reported, are well to do, in the mountain community, but have been enemies of the law and justice for years. Of course they have been captured, or will be, and must inevitably suffer death for their dastardly crimes. We have not before known a case quite so crucial and tragical as this. It was injustice seeking vengeance on justice, outlawry, bidding defiance of law at the very seat of law and justice. These Allens had gone on in their career of threats and intimidation and defiance of the law until they set themselves openly and flagrantly against the law. Of course they will be brought to account and must lose out in the final. If they have stopped to consider one moment, they must be aware of this.

Here then is, evermore, the danger of violating law, civil and religious; it inevitably brings one to the place where one does not care. Those Allens care about as much for human life, even their own lives, as they do for the life of a snake or a sheep-killing dog. Law not only protects life, but teaches the benefit and the value of life. The violation of law not only removes protection from life, but it cheapens life and reduces its worth to a minimum. We doubt if any other form of breaking the law has wrought as much mischief, produced as many tragedies, and caused as many mean deaths as that of "blockading." It itself is a mean business and simply poisons all it touches till all the sources of pure and legitimate life are dried up. The fountains of life are dead, and rank poison and the venom of death flow where once the vital current obtained. Breaking the law in its worst forms dried up the current of life in the hearts in these Allens, and they neither care for other lives nor for their own. The wages of sin is death.

Fire Wastes.

English and other foreign fire insurance companies will not do business in many localities in the United States because we are so reckless with our property and so careless in handling fire and so indifferent to its dangers and destruction. No other country in the world suffers so much in loss of life and property by fire as the United States. Our nation wastes as much in fire and flame in a year as many nations produce.

Much of this waste could be avoided. People who smoke are insensible, seemingly, of the great risk to property they entail by their careless handling of fire. In New York City alone, during 1910, lighted cigars or cigarettes caused 3,285 fires, an average of nine fires a day, more or less destructive, some of them destructive into the tens of thousands of dollars, all of which might have been avoided by the proper and careful handling of fire. The waste by fire in the United States amounts to several millions of dollars a year, much of which can be easily avoided. It behooves each to be careful with fire.

ELON COLLEGE LETTER.

When Mr. Karl Lehman, Field Secretary of Christian Endeavor of the United Society, was here last fall, he was so impressed by what he saw and felt that after leaving he wrote back these fine words: "It has been my privilege to visit a great many schools during the six years that I have been a Christian Endeavor Field Secretary, and I want to say that Elon is absolutely the finest I have ever seen for a real, true Christian spirit. Every one—faculty and students alike—seem to unite to make this spirit what it is. It was a source of real pleasure to have fellowship with you during my recent visit. I shall never lose the impressions of those two days."

But what has made this spirit, this Christian spirit, the characteristic of Elon College? First of all, it is a Christian institution, founded by Christian men and women to furnish Christian education to their sons and daughters. Secondly, it has a godly faculty. Thirdly, it has the organizations that make for the religious life in full operation and encourages them in every way, and among these organizatioins one that takes high rank in the Christian Endeavor Society.

This society meets every Sunday evening and holds a prayer-meeting of one hour. I write on Tuesday following the second Sunday in March. Last Sunday evening there were more than two hundred present, aged from fifteen to twenty-five, and older persons about one dozen. More than one hundred took part voluntarily in the service which used as the topic: "How to Make our Testimonies Count." When sentence prayers were called for, more than fifty responses were voluntarily heard.

But how does it happen that Society is so vigorous and virile, while in some places it is so hard to make the organization take root or to keep the root it already has?

First, the faculty and leading citizens who are church members, attend and lend their influence to the work of the Society, but do not run it.

Secondly, our meetings are thoroughly, prayerfully planned. The machinery is at work, but it is not visible. The leader never says: "I have given out such and such references and would be glad to have them given now, with brief comment; but he has done that very thing to some who are slow to participate. Neither does he ever say: "I have handed out such a topic for discussion and would be glad to have it discussed at this time;" but he has done that very thing. The meeting has been planned, and well-planned, but nobody can see the plan. It works, however, and that is what a great many plans do not do.

Thirdly, we assiduously strive for variety, that antidote to monotony, that giver of life, and zest, and enthusiasm. The music committee varies its program; we do not always open in the same way; we do not always have the same ones to pray or the same prayers; sometimes the leader will read the Scripture, sometimes someone else will do it, sometimes it is read dramatically; sometimes the leader speaks first, sometimes last; in a hundred different ways we attain variety and so secure interest.

Fourthly, no one dares read a quotation some one else has written to be read in the meeting. We have got beyond the stage of predigested food, and I am persuaded that the failure to progress beyond this stage of poor digestion is the real trouble with a great many sickly societies of which I have heard. We shall not have the best results till we do our own thinking and express our thoughts in our own words. It may be poorly expressed, when we compare it with the smooth elegance of our erudite, devoted editor, but it will count far more in spite of all that. If we mean business, we shall have to get to that point.

Fifthly, thorough preparatiin is always in evidence. This applies not only to the leader, but to the members as well, and preparation is necessary, in whatever line of work, in order to abiding success. And so there are no long talks, which are always made by poorly prepared persins.

Sixthly, those who are spiritually-minded take part in the meeting and are members. They join, not to get to attend the social functions of the society (for we have no such functions, the College not allowing that privilege), but because they are really interested in religion and religious work. And after that all is the secret of the success of our Christian Endeavor work here. The presence of Christ's spirit helps the Society and the Society helps the growth and development in individual lives and into College spirit of that same Christ. The logicians would say this is reasoning in a circle, but it is not a vicious circle, but a glorious reality as any Sunday evening will indubitably prove. W. A. Harper.

GREENSBORO NOT ONLY BIGGER, BUT BETTER.

A Social Service Survey.

At 4 o'clock this afternoon the social service committee of the men and religion forward movement will begin a preliminary survey of this city.

At 3:30 o'clock all managers or superintendents of factories, laundries, etc., are asked to blow their factory whistles, thus notifying these workers that in 30 minutes their work is to begin. Promptly at 4 o'clock this loyal band of manly Christians will go out over Greensboro and make a thorough canvass, which will serve as the basis of their betterment plans for social service, for the field must be known before effective work can be done.

This social service has been sectioned off under 28 captains, two from each church, and each church is allowed to contribute a certain number of workers. For example, the West Market Street Methodist church sends out 40 men and the First Presbyterian sends out 35.

The workers will go into every home in Greensboro and there learn the names of the members of those homes, their age, occupation and church and Sunday school affiliations or preferences. Every person seen will be interviewed. These workers will not interview the negro people, who will be seen by the workers of their own race.

Immediately upon covering the territory assigned to them, the workers will return to the Y. M. C. A. After all have gathered, they will go in a body to the West Market Street church Sunday-school room, where a "feed" will be awaiting them. Those to serve the supper are preparing for as hungry a bunch of men as ever gathered into one room. After supper, each worker will be given an opportunity to relate anything of interest that occurred during his canvass, whether it be of a serious or humorous nature.

Greensboo is one of the few cities in the United States in which such an undertaking has been launched. The other cities are Chicago, Philadelphia, Buffalo, and Pittsburgh.

That such a survey, followed by a thorough crusade, will make Greensboro a better place to live in, will not be denied by any thinking man. Social conditions in the city need attention, and need it badly. Right now, for the first time, the proper attention will be given to the social conditions and given in the proper manner. The social service committee is a body of manly Christians plunged into a noble and common task, knowing no church and caring for no creed. Thus, it is a work that must appeal to the manly man. Its song is not the "Beautiful Isle of Somewhere," but "Greensboro Here and Now—Not Only Bigger, but Better." —Greensboro Daily News.

PROGRAMME.

Meeting for District No. 3, of the Ala. Conference, Antioch Church, March 30 and 31.

10:00 A. M.—First Day—Called to order by the President.

Devotional services, by Rev. G. O. Lankford. 10:30 A. M. Is the Christian Church meeting its obligations as it should in this country? by G. D. Hunt.

11:00 A. M. Preaching, by Rev. C. W. Carter.

Refreshments.

1:30 P. M. Is the Christian Church Meeting its Responsibilities in the Foreign Field? Rev. G. O. Lankford.

2:00 P. M. What Should We Do to Increase Our Interest in Church Work, At Home and in the Foreign Field? Dr. J. T. Clack.

2:30 Should Our Women Undertake Any Definite Work for the Church? Why? by J. J. Carter.

3:00 P. M. Miscellaneous business.

Adjourned.

9:30 A. M. SECOND DAY.

Sunday school—General Review, conducted by the pastor.

Short talks by the brethren on the subject of Sunday school work.

11:00 A. M. Preaching, by Rev. G. O. Lankford.

Let every church send representatives to this meeting. Come and let us have a good time. We need a good meeting and should pray the Lord to give us a season of rejoicing at this meeting.

G. D. Hunt, Pastor.

THE LAY EVANGELIST AND LOCAL PREACHER.

We find in the Bible, authority for the lay evangelist or the local preacher, in the example given us in the case of Philip. He was not set apart as an elder or pastor, but as a Deacon, nor was he sent out as an evangelist, but as soon as he was set apart as a Deacon by the prayers of the apostles and their laying on of hands, he immediately gives us an example of special evangelism and of lay evangelism. To my mind this forever removes the hand of ecclesiastical authority, put upon men who have been called and spiritually equipped to do the work of lay-evangelists, though they may never have been ordained to the office of the ministry. The churches that hold to the belief that only those in the line of apostolic succession should preach the gospel are responsible, in a large part, for the prohibition of the lay evangelist. And churches which do not believe in apostolic succession are equally censurable for placing the bond upon laymen when the Spirit of God has called to do the work of a lay evangelist. And I suspect if it were not for church pride we would be more liberal in this respect. The fact of a man or woman not being clothed in ecclesiastical robes does not prove that the call of God is not given him to do the work of a lay evangelist, and that he has not given them the gift of such evangelism. We find that the early Methodist Church and Baptist also, had great profit from having a local ministry, while many of them, yea, almost all of them, continued in secular pursuits, yet they gave the church efficient service in preaching the Gospel, in promoting revivals, in getting souls saved, in going in to destitute places where the Gospel is needed. Where the regular pastors havn't time to go, and in building up the kingdom of God along spiritual lines.

Dwight L. Moody is a good example of the lay evangelist in these latter days. Gypsy Smith is another wonderful lay example, and the miner boy who came up out of the mines of Wales and led twenty-thousand souls to Christ in a very short time. None of these had ever been set apart to the ministry by any ecclesiastical body, but felt called of God and they obeyed at once, and were not hindered by men. Moody, especially, despite strong opposition, much adverse criticism, and discouragements of various kinds, such as were calculated to insure failure to one less persevering than himself, pushed his way onward until, under God, he became the most famous and successful lay evangelist of his time. He was only one of many whom God has been pleased to call from the ranks of the laymen to lay evangelism and thereby has been made a blessing to the church and world. The rightfulness of the call of the lay evangelist is manifest in the fact that God has called some to that work who are so by Providence, that it would be impossible for them to fill the office of the pastor; and many called to this line of work are not qualified for the pastorate. Again, it is in favor of the lay evangelist that, because that he has a comfortable support, often through some other avocation, he can carry the Gospel to people in rural and out of the way places, who are not able to support a pastor. Shall they perish for the lack of a local preacher, or a lay evangelist? And if they perish, where will the responsibility fall? We pity the church, or board, or individual, who in any way should hinder any one man or woman whom God's spirit has called to the local preachers of lay evangelist's work, simply because he or she is a lay member. I do hope the Southern Christian Convention in its coming session will take the matter up and provide for us to have a local ministry. We have men who could do good service if they had the liberty. I heartily agree with Bro. H. C. Simpson that we ought to bring something before the convention, to make it tell for the greatest amount of good. Let us all pray for a real baptism of the Holy Spirit that we may be the better prepared for the work of the Convention and for the work that will await us after the Convention has closed. I feel that there is nothing that we need so much as we need to be endued with power from on high. This was a command of our Lord and Master that we tarry at Jerusalem until we receive this enduement. Luke 24:49, but have we obeyed this command? Many are anxious for College enduement. Which is all right provided it is made subject to the enduement of the Holy Spirit. The fields are write unto the harvest, hence let us pray the Father to send forth more laborers and if he sends them let us not hinder them.

P. T. Klapp.

Elon College, N. C.

—Col. Wade Harris of The Charlotte Evening Chronicle thinks it is mighty hard to "argue agin a success" and so sends it in after this fashion on Editor Bok of the Ladies' Home Journal:

"The Ladies' Home Journal has been discussing the question, "Does a College Education Unfit a Woman for a Mother and Home-Maker?' The editor of the Journal should have been at the Southern passenger station when three "co-ed" graduates and classmates of Trinity College happened to meet. All three are married to men they met at college, and each of them has two beautiful children and they are excellent house-keepers, in addition to being all that their alma mater made them."

—We feel that the whole country will aplaud Congressman Dupre, of Louisana, for the resolution which he introduced last week to prohibit the printing of "applause," "great applause," and such like expressions of approval in the Congressional Record injected into speeches printed therein. Fact is, this applause is frequently manufactured for home consumption and often appears in speeches printed in the Record, but never delivered in Congress at all. Now if the Louisana Congressman will go one step further and get a resolution adopted preventing the distribution of free seeds his name will live forever, or will deserve to do so. The best use to be made of these seeds, anyway, we are told is to feed them to the birds, and there is other bird food cheaper and better than these.

NOTES AND PERSONALS.

—Rev. J. L. Foster who has returned from a trip to Florida declares that "the land of flowers is about the biggest humbug he knows anything about." That he wore his overcoat all the time he was there, saw only two roses, one orange blossom.

—Mr. J. A. Brown, of Chadbourn, who has been canvassing the cotton country, is reported by the Charlotte Chronicle as declaring that there are over two million bales of cotton unpicked in the field. There are many plantations on which large fields have not been picked at all

—To carry out a promise of long standing and to gratify a wish of many months, The Sun's editor is to be with Pastor A. M. Hanson, Third Church, Norfolk, Sunday, A. M., March 30, and is also to be with Pastor J. W. Harrell of Portsmouth at the evening service that day.

—The editor had the privilege of worshiping last Sunday with the Bethlehem, Alamance, congregation, Rev. J. W. Holt, pastor. We found a large congregation, patient, attentive, inspirational. It was a pleasure indeed to worship with and endeavor to preach to this good people.

—G. W. Thomas of Portland, Ore., has written a letter to Governor Brown of Ga. to the effect that he committed perjury 15 years ago 15 years ago and thereby obtained divorce from his wife to marry another woman; that he is conscience smitten and wants now to come back and stand trial.

—"I do not attend our church very often as it is five miles from our town, yet the dear, good Christian Sun keeps me in touch with my church and I would not be without it under any circumstances, as long as I can raise the money—it is worth ten times the price to me." So writes a good sister in renewing, whose good words we greatly appreciate.

—The editor addressed this question to our Secretary of Foreign Missions, Dr. Morrill, "What is the best book for a mission study class in a Woman's Missionary Society?" His reply was, "Western Women in Eastern Lands." And with him we heartily agree. We do not believe any book on Missions recently published is more likely to awaken and keep alive interest among our good women than this.

—We are pleased to have a line of love, and a check (of appreciation) from our beloved friend and brother, Secretary B. F. Black, of the C. & O. Ry. Y. M. C. A. Clifton Forge, Va. Bro. Black likes The Sun and loves to read it, but wishes we would refrain from quoting Bishop Kilgo's ignorance relative to Y. M. C. A. work, and thinks that the Bishop deserves sympathy rather than censure.

—Through shortage of funds, writes Bro. McCord from Japan, "one organized church, six preaching places, with their Sunday schools, one Sunday school, and one Japanese co-worker were dropped out of the Sendai field." That is hitting our Sendai work very hard indeed. Our home churches are going to suffer more than our foreign work, if we relax our efforts in behalf of those far away and in greatest need.

—One of our long time readers and good friends, Mrs. T. Cobb, Franklin, Va., in renewing her paper for two years thus generously and graciously comments: "I don't see how any member of a Christian church can afford to do without The Sun. It always brings sunshine to me and helps me to drive away the clouds that come." We wish every member of the Church felt as does this good sister, whose kindly expression is gratefully received.

—Of oratory, sublime sentiment, noble expression, eloquent public address Elon College commencement this year promises an unusual and an inviting amount. Rev. J. F. Burnett, D. D., Dayton, Ohio, Secretary of the American Christian Convention, for the baccalaureate sermon; Richmond Pearson Hobson, Congressman, statesman, orator, from Alabama for the annual literary address; DeRoy Ransom Fonville, Attorney-at-Law, Charlotte, one of the very best speakers ever graduating from Elon College, for the alumni address. Those coming to commencement this year may count themselves fortunate indeed.

—It must be very gratifying indeed to those excellent Christian gentlemen whose fine business ability has made the Farmer's Bank of Nansemond, Suffolk, Va., what it is, to see in "The Country Gentleman" of Philadelphia a fine cut of their banking house and to observe that Mr. Harvey Snowden Stabler, one of the contributors to the February number of this excellent magazine calling this "the most remarkable bank in the world" and gives as proof the regular statement of the bank at the close of business, June 7, 1911. To handle other people's money successfully and with ever-increasing confidence of said people is indeed an achievement worth much.

—Rev. P. H. Fleming, D. D., issued a neat card, a copy of which we acknowledge, bearing this imprint: Revival Services. Beginning March 10, 1912, First Christian Church, Greenville, Ohio, P. H. Fleming, Pastor. Time of Services: 10:30 A. M., and 7 P. M. on Sundays, and 7:30 on other days.

Messages of salvation:

Sunday, A. M., The Lord's Call for Messengers.

Sunday, P. M., No Man Sought After My Soul.

Monday, Who Can Be Saved?

Tuesday, Who Shall Be Saved?

Wednesday, What Must I do to Be Saved?

Thursday, How May I Know I Am Saved?

Friday, The Joy of Salvation.

Sunday, A. M., A Message to Young Women.

Sunday, P. M., A Message to Young Men.

—Prof. S. M. Smith, Norfolk, sends us the following note of concern and interest:

"Arrangements are being made for a big mass meeting of the Sunday schools of all denominations in this city, to be held at the First Presbyterian Church on Sunday afternoon, March the 31st.

"The meeting will be under the auspices of the Norfolk Sunday School Association. This organization embraces the Sunday schools of all evangelical denominations in the city and, if the meeting is at all representative, there will be quite a large attendance.

"The program is intended to be entirely inspirational, with the leading addresses and the music as special features. It is possible that a large orchestra may be arranged for to accompany the singing. All the music for the evening is in the hands of a special committee.

"The speakers for the evening will be Mr. T. C. Diggs, of Richmond, General Secretary of the Virginia Sunday School Association; Rev. J. O. Atkinson, D. D., Elon College, N. C., and Rev. C. M. Watson, of this city. It is probable that this will be the largest gathering of local Sunday school workers that our city has had for some time. Each Sunday school in the city is requested to send at least 10 delegates, and the pastors and Sunday school superintendents are invited to lend their co-operation toward the success of the meeting.

"Committees have been appointed to represent the different denominations of the city in planning for this meeting."

SUFFOLK LETTER.

The Hillsville tragedy is a sad commentary on the spirit of lawlessness that seems to be spreading over this country, if not the world. There is such universal criticism, in adverse terms, of all degrees of those in authority as to create a lawless atmosphere. People breathe this civil miasma until they are infected with resistance to law or anarchy. Almost all who serve the public in any capacity are suspected or accused of crime, until it comes to this, that we are a nation of

criminals or false accusers. I cannot think that we have lost all respect for law and for those in authority; but I do think we have run mad in the matter of suspicion and criticism. It seems to be a fad. It colors fireside conversation, the press, aspirants for office, men in business, and women in society.

As soon as a man becomes a candidate for office, his good name is besmeared, and as soon as he is in office, he is named a criminal; as soon as he gets rich, he is a thief; and when he is exalted he cannot be trusted. The Lord speaks of those who "found fault." That is an easy thing to do.

I am frank to admit that there is much wrong-doing in human society; much prostitution of trusts; much selfish ends sought through public service; but that does not justify wholesale mistrust. "Without faith it is impossible to please God." I think that means that it is impossible to please God without faith in God. Then it must follow that it is impossible to please man without faith in man. When two men suspect or acuse each other it breaks the bond not only of interest but of good between them. The principle is the same among many units as between two units. We need more faith in one another. The very moment man begins to suspect virtue, virtue is endangered. There is a faith in human integrity that helps to make trustworthy men. To punish the proved guilty, to protect the innocent, and to suspend judgment without proof, should control the press, detective service, conversation, political discussion, and legislative investigations.

We will never have orderly and stable society, honest administration of public affairs, security to character and protection to life and property, until we cultivate respect for law, for those in authority, and for men in every walk of life. It may be stated without fear of contradiction, that faith in God increases faith in men. The more Christian human society is the more confidence men have in one another. Much that we undertake to remedy by education and force could be better done by increase of spiritual life. It reminds one of trying to warm the country with our little fires; when the sun rises in his majesty and floods the world with light and heat the whole atmosphere is warmed. W. W. Staley.

—This also is eternal truth, in the light of recent events in Carroll County, Virginia, that "The wages of sin are always paid. If there is any delay in settlement, compound interest is added."

—Rev. P. T. Klapp has an interesting, pointed, practical article in this issue that is worth while and can be read and considered with profit. The topic is timely and Bro. Klapp has presented it in logical manner.

—Remember that the next session of the Southern Convention, our most important body, draweth nigh, April 30, May 3rd at Elon College.

—Speaking about casting pearls before swine, how is this for you? A church in Hoboken, N. J., is placing in the saloons of that city a placard bearing these words: "Please refrain from cursing and swearing in this place." The only way for that motto to do good in a saloon is for it to smite the conscience of some fellow who goes there so that he will decide to stay away from the saloon; for the saloon is ever more a breeder of cursing, swearing and profanity in general.

—With imposing ceremony all that remained of the ill-fated battleship Maine, which had been resurrected after fourteen years burial in Havana harbar, was piloted out to sea and sunk in 600 fathoms of water, March 16. Raising the Maine has required tact and skill and several hundred thousand dollars, but Uncle Sam set himself to the task manfully and has at last given the vessel decent burial in a watery grave.

—Brethren and beloved, if you have any hard knocks for us, troubles and trials and tribulations, just send them along now. Right now we can stand them. It came about this way, this taking fresh hold and bracing up for emergencies. The High School of Fuquay Springs, N. C., was patient and long-suffering enough to let us lecture there last Wednesday night. And we have not spoken on a purely literary theme to a more attentive and well-behaved company of students and visitors in many a moon than we found here. Principal Woodall and his able assistants certainly have their school in splendid control and management. It was privilege and pleasure enough to spend an evening in such goodly hearing and company. Now add to that the fact that we woke up next morning with the glorious scent of Beale Johnson's pond in our nostrils—Dr. Staley says the scent of a fish pond is glorious—and the train did not go till 3 P. M. Wasn't there a prospect! Generous hospitality, gracious friends, plenty of bait and tackle, a glorious fish pond from 8 a. m. till 2:30 p. m. We did the rest and our family enjoyed wholesome fresh fish for breakfast next morning. The point of all which is that this is certainly a good world to live in and bespeaks a better, and in it is enough of beauty and gladness and sunshine to nerve us for the hard hours and the dark days. Don't mope, don't draw out the string of trials and troubles, don't brood over the difficulties and disappointments, don't dwell on the ailments and the aches and the hardships. These are going to be hard enough and obtrusive enough at best. With a thousand pleasures and privileges we are bidden to look up, greet the day, be glad, and press forward.

"Current Events."

There comes by word of an Episcopal Rector the declaration that "Every minister should read the Sunday paper before he enters the pulpit; that a preacher cannot be up-to-date in current events unless he reads the paper Sunday morning." This attempt to be "up-to-date in current events" is, to our thinking, about as dangerous and damaging a desire as a minister can carry into the pulpit. Mercy on us: we are distraught and divided and disturbed all the week with those mirky, maddening, mixed-up current events. In heaven's name, give us surcease of such in the quiet hour of religious worship on the holy Sabbath. Folks don't want to hear current events at church, man. They want to hear the gospel. On six days of the week we hear enough of suicide and and divorce and bloodshed and crime and pollution and politics and social fermentation to well-nigh drive us mad. Don't for pity's sake, add to our distraught and distracted mental condition more of the same sort on the Sabbath. The Sabbath is a time of rest. At church is the place and privilege of praise and prayer and preaching the gospel of the Son of Peace. Give us a rest from "current events" when we go there, or we shall go crazy, man. About the most pitiable sight we have ever witnessed is that of a preacher, on the Sabbath day, using the glorious hour of praise and prayer and preaching for his own ideas on "current events"—pitiable for the preacher, more so for the suffering congregation. The Sunday paper before going to the pulpit! That is the limit. The Bible, the Bible, the Bible, my Bother; that is what the people want the minister to read and to tell them about on Sunday morning and the Christ whose life and deeds this wonderful Book sets forth.

WANTED.

"I want a refined white woman to help me with house keeping and children. I have a good cook, a nurse, and a laundress. I want a good white woman who knows something about babies and one with whom I can trust them. A good home and a good price to the right party." The editor of The Sun will vouch for the correctness of the above and will be glad to correspond with any one desiring this splendid position. Address:

Mrs. J. H. T., care J. O. Atkinson,
Elon College, N. C.

SUNDAY SCHOOLS and CHRISTIAN ENDEAVOR.

Edited by Charles A. Hines, Greensboro, N. C., editorial secretary of the Young People's General Convention.

* * * * *

Motto: A Christian Endeavor Society in each Church; Teacher Training and Organized Classes in each Sunday-School.

* * * * *

The secretary will be glad to give any information as to any of the things the convention stands for and where literature can be obtained. Contributions are invited and every class or society should make frequent reports to the above address.

NOTES ON CONVENTION'S WORK.

A short time ago Rev. L. E. Smith, president of the Young People's Convention, wrote to all the superintendents of our Sunday schools, asking for $1.00 from each school for our work. This is a small amount, but Brother Smith was in earnest. Just think! Only a dollar is asked. It means so little for you to do; the total from all the schools will mean so much to the work! will you not attend to this at once?

This is a time when pastors can show their loyalty by seeing that the Sunday schools raise this dollar which is asked. The reason all church institutions suffer is carelessness. Carelessness, what a damaging thing it is; how very,very much harm has been done by neglect and inattention to duty. Shall we not assist now that the call for service has been sounded.

The following amounts have been received by the tearsurer since his last report:

Third Church S. S. Norfolk $6.00 Holland S. S., $1.00; Liberty S. S. (N. C. and Va., $1.10; Henderson S. S., $1.00; Palm St. S. S., $1.60; Raleigh S. S., $1.00; Waverly S. S., $10.

Are you making any new plans for the summer. Brother Superintendent? Will you have an organized class, teacher training or better supplies in your school with the beginning of the next quarter? I wonder how how many Sunday school teachers and officers get catalogs and samples of literature and helps. He who buys a piece of machinery or a new plow looks over the various kinds. The man who makes his living practicing law buys the new law books as they come out. But in church work we think the old things are good enough—the older the better. We want the old-time religion, the same Bible that has come down the ages, but we do not need the old helps and old methods any more than we should feel bound to sit on the same hard board seats and sit in the old, cold church.

FUNDAMENTAL LESSONS FOR ELEMENTARY GRADES.

By Mrs. J. J. Lincoln.

The necessity of fundamental S. S. lessons for small children is so conclusive at a glance that we think it must be and believe it is, without argument or reiteration a generally accepted idea; at the same time we know that it is a fearfully abused one.

Who would think of engaging a beginner in public school in an English lesson in composition,or an arithmetic lesson in percentage! Yet we take beginners in S. S. and do sometimes a worse thing, sometimes a better, but seldom the right thing. The worse thing may be pretty fairly illustrated by the regular S. S. lessons of last year, the better by those of this year,but the right thing is not reached in either case. The fundamental lesson is clearly a necessity that the International Uniform System does not supply. The International Graded System does supply it, but that, as I have hinted before and as can be readily shown, is far beyond the adaptability of the average school in that it covers too many years for general and practical use. The Christian denomination, to our knowledge, does not furnish this all-important type of S. S. lessons. That it should do so is even now apperant and will in time become a conclusion that must be met and provided for. That the S. S. board of the Southern Convention, the the Young Peoples Convention, or somebody, should make this provision for all S. schools at the earlist opportune time is a duty so stressed by our condition thatthat we are beginning right now and shall continue to labor for its accomplishment.

The E. Va. S. S. Convention, through its P. U. department has already made some effort in this direction.Fully conscious of the limitations and imperfections of the course sent outby this department,the committee believes it will not be wholly without result even in its present feeble form: and we believe further that if this movement on the part of the Sunday school convention is to be firmly establised, grow and finally succeed, it must be by recognition and support of its own. It sometimes happens that our own receive us not. Jesus was rejected at Nazareth.

But this article is primarily a plea for fundamental lessons of some kind and the best kind rather than for the endorsement of the particular course referred to; that has been cited rather as explanatory and illustartive of the idea and principle of P. U. The course itself may be unsatisfactory; we know it is insufficient, but we believe it cannot be entirely unworthy because it is builded on the two foremost ideas of modern S. S. methods—viz.: better classification and more fundamental tearhing of God and His Word. Then let us, for the love of Jesus our Master teacher, who taught his little ones from the heart and bids us do likewise; not get too far away from the principle He gave us and the wisdom of his pure example; not despise too much the day of small things, not think too highly of our responsibility to provide the very best lessons for our children, but rather urge and stimulate an our own S. S. field, the idea of fundamental knowledge of God and His word until it shall lead to the preparation of a course of lessons as sufficient in every particular as the most effectual elementary teaching demands.

NOTES ON C. E. TOPIC, MARCH 31.

Subject—"The Foreign Missions of My Denomination—A Bird's-eye View.—Matt. 28: 16-20.

Every denomination has its heroes of home and foreign missions. The most interesting part of any history is the story of men who have made some great sacrifice for a country or a cause. The heroes of the cross from the time of Christ down to the present day have given color and interest to the story of the growth and development of the religion that must sooner or later rule the entire world.

System is coming into foreign mission work. No one denomination is attempting to reach all the world itself. The heathen nations have been divided among the several regiments of God's great army and each is undertaking a definite task. The missionaries are learning to preach Christ and not creed and the natives in missionary lands may go to the meetings of any of the pioneers of the cross and he will hear practically the same truths. In early missionary days there was rivalry—the missionaries would talk of creeds and doctrines, with the result that natives would answer, "How do you expect us to accept your faith when you are not agreed among yourselves?"

Missions have done more for civilization than all other forces combined. Commerce, education, the printing press, science and invention have followed the cross and rarely have they gone before it. America and England have been many times repaid by commerce for what they have giving to missions. From a selfish standpoint, missions pay.

Suggestive Illustrations.

1. Henry Martyn, who preached and translated heroically though weighed down by physical weakness, and constantly fighting disease that carried him away while still a young man.—C. E. W.

2. "Judson Dwight Collins, pioneer Methodist missionary to China, begged to

be sent out as a missionary, offering to go as a sailor before the mast. He had to live for months on an island near Foochow before he could gain a foot-hold in the city. His strength gave out after five years of work, and he died in his thirtieth year."

3. The missionary enterprise has made many advances since Carey's time, but it is doubtful if the spirit of the New Testament evangelism is as strong on the mission field now as it was in the heart of the consecrated cobbler. In reducing the missionary enterprise to a business, there is danger of losing the free and self-sacrificing spirit that most of all impresses aliens with the divine power and character of our holy religion.—Ex.

4. Carey, who is called the father of modern missions, was a humble cobbler, whose love for Christ and man led him into the religious work and to become a minister of the gospel. He said preaching was his business, but he cobbled shoes "to pay expenses." To equip himself for his chosen work, he learned five languages besides his mother tongue, three ancient and two modern, while he worked at his bench.—Ex.

5. "Organized foreign missionary work in America begins with the famous "Haystack prayer meeting," so called because of a meeting held during a thunder-storm under the shelter of a haystack at Williams College in Massachusetts. Six students, led by Samuel J. Mills, consecrated themselves to foreign missions, and from their earnest purpose sprang the first American foreign missionary society, the American Board, formed in 1810."

WHAT HAS OUR CHURCH DONE?

Many difficulties have been encountered by our denomination in its foreigh missionary work. Perhaps the difficulties at home have exceeded those in foreign lands. The niggardly contributions of our people to the foreign work are enough to bring the blush of shame to everyone that has any conscience left. A denomination of 20,000 people in the South has recently gotten to the point where it gives nearly ten cents a member for foreign missions, but for the past decade has averaged only about 7 cents a yeaer. These same people have spent 50 times this amount for candy, chewing gum and tobacco.

Japan and Porto Rico have been the two countries entered by our people. There are five Christian Endeavor societies in our Japon work, with nearly 100 members, while the Sunday school has an enrollment of more than 1,500. In Porto Rico we have five workers and 5 native preachers and helpers, five churches, 10 preaching stations, about 200 members. There are 10 Christian Endeavor Societies, with an average attendance of more than 250 each Sunday. The Sunday schools have about the same attendance. Christian Endeavor is a wonderful factor in our foreign work. There is something about the society and its prayer meetings that bring people in close communion and fellowship with God.

Our church has made an entering wedge in South America, but lack of funds has prevented our following it up.

Cannot this meeting be made the time when in your church a missionary committee is organized and definite work started. Write Rev. M. T. Morrill, Dayton, Ohio, and get leaflets on our foreign missionary work.

Royal

BAKING POWDER

Absolutely Pure

Used and praised by the most competent and careful pastry cooks the world over

The only Baking Powder made from Royal Grape Cream of Tartar—made from grapes

MARRIED.

Brown-Craven.

At the residence of the bride's father, W. O. Craven, Mr. W. V. Brown and Miss Sudie Craven were united in matrimony, March 10, 1912. The writer performed the ceremony. May their union be happy.

T. E. White.

Harrison-Morris.

In Richmond, Va., Feb. 28, 1912, Mr. William Harrison Pond and Miss Bessie J. Morris, both of the neighborhood of Dory, Va., were united in marriage.

They will make their home near Dory, Va., for the present.

May their lives belong, happy and useful.

R. H. Peel.

Bradshaw-Bradshaw.

At Nurney, Va., home of the bride's parents, Mr. and Mrs. Nathaniel Bradshaw, February 29th, 1912, Mr. William Mills Bradshaw, a prosperous young farmer, and Miss Meredith Lucile Bradshaw. The young and happy couple have the congratulations of their many friends.

H. H. B.

Corrections.

I notice in the statistical reports in the Annual, page 110, that only a part of the finances appear to the credit of Ingram Church. This church paid everything in full. The pastor's salary, apportionments and other purposes, in all about $380.00. This is a very small church in membership, but a big church in work.

I also notice on page 94 that Christian Union Church in the Western N. C. Conference is not reported at all. The letter from this church was read in Conference. It did pay a part, but not all of its apportionments. This church made some progress last year. I hope this statement will be satisfactory to all.

S. B. Klapp, Pastor.

Greensboro, N. C., March 12th, 1912.

(The printer followed statistics as given by the Conference Secretary.—Ed. Annual.)

WOMAN'S HOME AND FOREIGN MISSIONARY DEPARTMENT.

Members of the Board for Woman's Missionary Societies of the Southern Christian Convention.

Mrs. C. H. Rowland, Franklin, Va., Chmn.
Mrs. L. F. Johnson, Raleigh, N. C.
Miss Bettie Stephenson, McCullers, N. C.
Mrs. H. W. Elder, Richland, Ga.
Mrs. J. O. Atkinson, Elon College, N. C.
Mrs. W. H. Carroll, Burlington, N. C.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., to whom all items of missionary interest and matter for the Department should be sent.

A SOCIETY ORGANIZED.

A Woman's Home and Foreign Missionary Society was organized in the Franklin Christian Church, Feb. 12, 1912. The officers elected were: President, Mrs. C. H. Rowland; Vice President, Mrs. J. R. Morel; Sec., Mrs. B. C. Britt; Treas., Mrs. Edwin Beale; Supt. of Lit., Mrs. W. H. Norfleet; Supt. of Children's Society, Mrs. R. E. Hines. Our monthly meetings are to be held in the church on Monday following the third Sunday. There were sixteen charter members.

We are pleased to present the following very inspiring and helpful contributon from Miss Margaret Brickhouse, Norfolk, Va., who is an active missionary worker and a member of our Board:

DEFINITE AIMS.

Some of the Women's Missionary Societies recently organized have expressed a desire to take up some special line of work, in addition to the regular dues. Doubtless, others will wish to do likewise. all dues, of course, are needed for the general running expenses of the Home and Foreign work; but some definite aim beyond that seems to create a more wide-akake interest in a society. Besides, the needs are so great that they cannot be met, unless some special effort is put forth.

I ike the Macedonian Cry of old, a very touching, urgent appeal comes to all the Christian churches from Japan, in a letter from Mr. McCord. He writes that through shortage of funds, "one organized church, six preaching places, with their Sunday schools, one Sunday school, and one Japanese co-worker were dropped out of theSendai Field." Then he quotes from a letter written him by Pastor Muraoka, when he heard the work he had been engaged in must be discontinued, and he stationed elsewhere. "When I think of them, to whom I have earnestly preached the gospel, my heart pains me. Even this very morning, three of the girls in the Sunday school there told me that they believed in Jesus. And now if I go there no more, from whom will they learn of God? Just now with great joy they are preparing for Christmas; but if I tell them that next month my work with them must close, how they will grieve! My tears flow so fast I cannot write." This condition of affairs in Japan is more fully presented in the February number of the Christian Missionary. After reading it, surely individuals and societies will be aroused not only to do something, but to do their utmost. Perhaps if more missionary societies had only been organized last year, retrenchment would not have been necessary. Still, grief over past failures will do no good. If now a society in every church of our Southern Conferences will get busy, and work with a will, there need be no loss to our work next year, and, most likely, advance steps can be taken.

For Missionary Societies wishing to adopt a definite aim in helping, Mrs. M. T. Morrill, President of the Woman's Board for Foreign Missions, has this message: "John R. Mott says that Japan is the hardest and most expensive field, but it is the most important because of the great influence it has in the East. As goes Japan, so will the whole Orient go. I do hope all our women will do all they can for the Silver Anniversary Fund. We haven't a chapel in Utsunomiya after eight years, and all services have to be held in the pastor's home. Often the men meet one hour, and the women another, because the crowd is so large." As no doubt many Sun readers know, the Silver Anniversary money is to be used to erect a church building in Utsunomiya as a memorial to Mrs. Achasah E. Weston, the first president of the Foreign Board. Utsunomiya is a city of 46,000 people, and is in a province of a million, three-fourths of whom have never come under Christian influence. Our missionaries opened a station there in 1904, and now have a church membership of 72, a Sunday school of 125, and a Christian Endeavor of 44, besides four outposts under the supervision of Mr. Fry. Yet, notwithstanding this progress, all the church services have to be held in the pastor's home.

It is hoped all societies will contribute to this Memorial Church Building Fund. Other definite needs, all very interesting, are stated in a free leaflet entitled, "What Can We Do?"

NORFOLK LETTER.

Nature tried to outdo herself yesterday and gave us a glorious day. Perhaps she was trying to make up for lost time. Everywhere people were taking advantage of it by being out of doors.

The pastors of our Tidewater churches report a good day. Attendance at Sunday school was also good. The Portsmouth Sunday school showed a good gain. Lambert's Point Sunday school has been growing in numbers and in interest, also. The third Church Sunday school broke all its records for attendance on a regular day. The number present was 151. But woe to the Brotherhood Class! Last Sunday it was six points ahead of the Reapers, but yesterday the ladies broke all their records, turned out en masse, wiped out the men's gain of six points and gained four more. Two Sundays of the contest still remain.

Brother M. L Bryant is reported as improving nicely. Yesterday morning Rev. J. W. Harrell supplied at Berkley and Rev. John R. McConica of the Union Mission, Norfolk, supplied for him. In the evening, Dr. W. W. Staley supplied at Berkley. Brother G. S. Morrison supplied for Brother Garman at Lambert's Point. The writer conducted his prayer-meeting last Thursday night and had a very enjoyable service.

Last night the writer's subject was: "Love Never Faileth." He said in part, "One by one the ancient landmarks pass away, the philosophies of antiquity become untenable and are superseded, the knowledge of other days is forgotten, temples of the long ago become heaps—all things pass away: but 'love never faileth.'"

Man fails, but not through the desire to fail. He fails even while he hopes to continue growing, to live on, to enjoy life. He fails in health, purse, home, and friends: "but love never faileth." Today, after long and arduous toil, he stands Caesar-like or Harriman-like at the summit of human achievement—tomorrow his place knows him no more: but "love never faileth."

Love does not mean being congenial, or friendly, or on good speaking terms. These are nourished by circumstances and incidents easily disturbed. Don't you see, then, that we shall have to change our pitiable definition of love?

Do you know why love never faileth? Because God never fails, and "God is love." Man's noblest conception of God's character is that "God is love." It rejoices in no one's misfortune, neither does God's love shun any however wretched. And man's desert can never measure God's love. Were that the measure,

how small were His love. Only man's need can measure the boundless love of God. "Love never faileth."

A. M. Hanson.

Monday, March 18, 1912.

CAN YOUR CHURCH DEPEND ON YOU?

The above question is one that should cause every Christian church member to pause for a moment and think.

It is too true that every church has members whom it cannot depend on. An when a pastor goes into a new field, it does not take him a very great while to learn who those members are. He often meets with members who have the ability to render valuable service for the church, but they just won't. The church can't depend on them. They seem cold and indifferent towards the church and church affairs. They scarcely ever attend their church, and when they do, it seems that they come merely for pastime, and not because they are interested. When such members are approached by the pastor, or by some loyal member of the church, and asked to attend church regularly and do their duty toward their church, many of them will promise you to come, and then will not do so, or else they will begin to make some light, frivolous, unreasonable excuse. The truth of the matter is, members like that are interested in worldly things, and consequently they have no love for the church and for the upbuilding of God's kingdom.

I am inclined to think that many church members are depending on their church membership to save them, and I honestly believe that many of them are going to be sadly disappointed, for church membership alone will not save any body. The Master says in Matt. 7: 21—"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." So if we would reach heaven we must do God's will. We must be active in God service. The Master says, The kingdom of heaven is as a man traveling into a far country, who called his servants unto him and delivered unto them his goods. To one, he gave five talents, to another, two, and to another one. He gave every man according to his ability. Two of the servants improved their talents and were richly rewarded when the master returned; but the servant to whom the master gave one talent did not do anything to improve his talent, and it was taken from him, and he was cast out as an unprofitable servant. Why? Because he did not do anything. Notice he was just as much a servant as were the five talent man and the two talent man, but the one talent man was lost; and he wasn't lost because he was a drunkard, a thief, or a murderer, or an adulterer, but he was lost simply because he just would not do what he had the ability to do. And I honestly believe that if many of our non-active church members don't get to doing something for the church and for Christ that they too on our Savior's return will be cast out as unprofitable servants. The church can't depend on a member who won't work, neither can Christ depend on him to fill a place in the kingdom above.

And, furthermore, the church can't depend on a member who is forever grumbling and finding fault, and who gets all out of sorts because the church affairs don't go exactly to please him, and well it can't, for what that member needs to do most of all, and first of all, is to get on his knees and get his heart right with God. Until they do that, the church can't afford to depend on them . The church can't depend on a member who does not depend on God.

Church members, can your church depend on you? If so, in what way? If you are an officer in your church, can it depend on you to fill that office to your very best ability? Can your church depend on you for support in a financial way as God hath prospered you? Can your church depend on you to be present at all of its services unless you are Providentially hindered? Can your church depend on you as an active Christian worker, to do all you can for the promotion of God's kingdom? If you depend on God, your church can depend on you, but if your church can't depend on you for these things it is an evidence of the fact that you are not depending on God and God is not depending on you.

"Can the Lord depend on you?
Can the Lord depend on you?
Does He find you ever true?
Can the Lord depend on you?"

W. L. Wells.

2819 Beacon Ave., Columbus, Ga.

MEASLES.

A Disease More Serious and Dangerous Than Smallpox and Harder to Prevent.

Measles is the most contagious eruptive disease of childhood. About 98 out of 100 people who have not already had the disease are susceptible to it. Measles is to be dreaded far more than smallpox. Smallpox can be absolutely prevented by vaccination. A vaccinated person may sleep with a smallpox patient in safety—not so with measles. There is no similar, simple, safe and certain preventive for this disease. If there were, all intelligent citizens would protect themselves, and then those contracting measles would no more deserve our sympathy than the man who now contracts smallpox.

Eleven times as many people in North Carolina die from measles as from smallpox. About 900 North Carolinians are seriously injured for life by the disease every year. Some of the more common resulting disease and ailments are abscesses in the ear, catarrh of the head or intestines, paralysis and broncho-pneumonia. Consumption itself frequently follows a case of measles. These are only a few of the facts which go to prove measles a dangerous disease. It should be feared and not trifled with. Everything possible should be done to prevent having it.

It is absolutely wrong to think that everybody must at some time have measles. People used to think that everybody should have scarlet fever. Now we have learned by experience and have stopped this wicked and foolish practice. It will be only a short time until we realize that careless exposure of one's children to measles is equally pernicious.

Measles is supposed to be caused by a minute animal (protozoan) which always comes from some other human being in whom it is growing. These germs are probably discharged into the air in the form of a fine spray or mist when the person having measles coughs or sneezes. These tiny droplets are then breathed in, or come into contact with other people by means of food, clothing and dust.

How to Prevent Measles.

Whenever a case of measles is discovered it is the legal duty of the doctor, if one is in charge—otherwise it is the duty of the householder—to immediately report the same to the nearest health officer or quarantine officer. This officer will then post a notice on the house in order to inform those who have not had the disease in regard to its presence. This officer will also give instructions to prevent the disease from spreading. The patient should be placed in a room by himself, remote, if possible, from the remainder of the household. This room should first be cleared of carpets, curtains, clothing, etc., that might possibly carry infection.

Keep the sick room darkened, but always admit abundance of fresh air. The patient should be kept in bed for a few days after the fever goes down. The body should be oiled every morning and sponged in the afternoon. Carefully avoid colds and their resulting complications. No child disease should be more closely watched by the doctor and mother than measles in the "getting-well" stage.—N. C. State Board of Health.

THE CHRISTIAN ORPHANAGE.

Rev. Jas. L. Foster, Editor, Elon College.

Officers of the Orphanage.

Jas. L. Foster, Supt., Elon College, N. C.
J. O. Atkinson, Chr. Board of Trustees, Elon College, N. C.
O. L. Barnes, Treas., Elon College, N. C.

Amount brought forward $418.87

Dues.

Maggie Boon ..... .10
Fannie Boon ..... .10
Robert Clark ..... .10
Will S. Vincent ..... .25
John A. Vincent ..... .25
Elizabeth Vincent ..... .25
Harvey Vincent ..... .25
Paul Brantly ..... .20

Monthly S. S. Offering.

Suffolk, Va. $25.00
Whatsoever Band 1.00
Wadley, Ala. 1.60
Durham, N. C. 3.11
Berea, Nan'sd, Va 6.25

Special Offering.

Mt. Auburn, N. C. 2.85
Refund for loss 2 bus. Soger beans, by Sou. Ry 5.00
Everett, Pa. 5.00
Mrs. Bettie Cates 3.00
Rev. R. L. Williamson 2.50
From Pleasant Grove, N. C.:
Collection 1.31
Mozelle Manes ..... .05
E. C. Moffitt ..... .05
Will Pray ..... .05
Carl Pray ..... .01
W. M. Brady ..... .05
Special—on debt of $660.00:
Aemlia Chr. Ch., N. C. 2.19
Mrs. E. J. Lester 1.00
Henry & N. Brown 1.00
Lairnie Kearney 1.00
Otis G. Ritchie 1.00
Bertha M. Kratzer 1.00
Sallie A. Payne 1.00
Mrs. J. A. Payne 1.00
Geo. H. Fry 10.00
D. Stephenson 1.00
Mrs. Ben T. Holden 1.00
Ernest F. Cotton 1.00
J. W. Williams 1.00
C. L. Atkinson 1.00
J. P. T. Caffey 1.00
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C. P. Cordon ..... .50
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W. B. Green & bro. 1.00
Mrs. M. R. Rives 1.00
J. W. Menefee 1.00
J. S. Cook 1.00
J. D. Kernodle 1.00
Chas. D. Johnson 1.00
J. B. Robertson 1.00
Amount 7th week $141.40

Total $560.27

Elon College, N. C., March 13, 1912.

My Dear Children and Friends:

Tis is a busy week in the Corner and we are grateful for such liberal response to our letters. We do beg the many friends who have received the little letter asking for one dollar to respond at once, also that fifteen other friends will join the list of 20—write and say what number you will take and send check later. We appreciate the very liberal help of the Sunday schools and are asking others to join the number that are making "monthly offerings." This method of work gives us a regular income and helps meet our daily expenses. Will you try to have your school respond?

We now hope for fine weather so that we can begin gardening.

Yours hastily. Uncle Jim.

Holland, Va., March 6, 1912.

Dear Uncle Jim:

We send one dollar, and when we tell you how we made this money, I am afraid you will think we are very careless children. However, I hope we are improving a little. We have been rather thoughtless about brushing our teeth, and very careless about coming to the table promptly when the meals were ready, so mamma said whenever we failed to brush our teeth every day we must pay five cents, and when we were not ready to go to the table when the bell rang, unless we had a reasonable excuse, we must pay one penny, and all the money we jaid like that we would send to the Orphanage. We commenced this in January and we don't have to pay as often as we did at first, so I hope we are improving. We ought to tell you that we boys are more careless than little sister. She doesn't have to pay as frequently as we do.

Your little friends,
John A. Vincent,
Will S. Vincent,
Elizabeth J. Vincent,
Harvey L. Vincent.

Well, my children, that's a fine plan of Mother Vincent to have boys and girls on hand at meal time—with neat faces and hands. Aunt Myrtle suggests that we try it at the Orphanage—but I am afraid we would have to imprison some of the boys and girls to get their fines.

Clayton, N. C., March 9th, 1912.

Dear Uncle Jim:

I will write my letter and send my dime for February. Uncle Jim, you wanted to know how old I am. I am four years old and those are not my first pants. Grandpa bought me a new suit for Christmas. I am an orphan myself. My father died when I was five months old. I am living with grandma and grandpa. I think more of grandma than anything in this world. All the family is good to me. I will close for this time. Hope you and the cousins are well. Here is love to you and the cousins.

Your nephew. Robert Clark.

Glad you have so good grandparents and home, and you can be happy and do well

Clayton, N. C.

Dear Uncle Jim:

Here I come with my dime for February; would be glad to send you a dollar, but have not got the money. Brother gave us our dimes. Hope it will be some help to you. How are you and the cousins getting on? I hope you are well. Uncle Jim, you said you hoped we would write in spite of the bad weather. We have had two ice sleets this week; how is that for March? Ma has five hens sitting with snow all around them. Do you reckon they will hatch. Will close with love to you and the cousins.

Your nieces. Maggie and Francis Boon.

Hope you will have fine luck with little chickens.

Ivor, Va., March 9, 1912.

Dear Uncle Jim:

As I am behind with my February dues I will send them for February and Mar.

I saw in last week's Sun a little girl write she was four months old and weighed 14 pounds. I have a little brother wohse birthday was last Thanksgiving day, making him just three months old and he weighs 16 pounds. He beats her. There are six of us and only two in her family, and our mamma is not a large mamma Sincerely,

Paul Brantley.

That's a fine little brother. Can you tell me how much he will weigh when 21 years old at that rate?

AMONG THE CHURCHES.

Liberty.

In the perusal of The Sun, an ever welcome visitor, I am encouraged and cheered by the many good reports from the churches. It is a delight to note the progress and enthusiasm manifested everywhere. Truly we have a destiny and a great future. In these latter days, especially, near the close of the Gospel age, the simplicity of the Christian faith is bound to take precedence. Every member should not only be proud of it, but should put forth redoubled effort to see it succeed.

Li erty Church does not rank with many others in numbers and strength, but it is loyal to the core. This organization was effected nearly thirty years ago. In fact, it was the first to break ground in the village. For this reason it should take precedence. Today we are greatly outnumbered by other religious societies. In fact, we are competing with four others in the town. "It is to us the question of the survival of the fittest." Liberty in the opinion of many is the prettiest and most favorably located town on the Southern R. R., between Sanford and Greensboro. A fine center for a good, substantial Christian Church. It would be folly for us to give up the field. Some reasons why many churches are not succeeding is the members are not interested, progressive, or spiritually zealous. In fact, they have been inactive so long they have become moss-grown until this element of age and inactivity has clouded their vision to the glorious future.

We should not put the worship of a fine building above spiritual worship, but church pride and intelligent progress should awaken us to our true duty.

Today the population of the rural districts is moving to the towns. We must make provision for their coming. If we fail as a church or denomination to hold our own, others will occupy the ground.

With faith in God, the church and its destiny, it is possible to build a substantial church at Liberty.

We make this appeal in the faith that loyal Christians who are interested in Liberty Church and the progress of the faith, will aid us by their means and influence. H. F. Wolfe.

Liberty, N. C.

Western Letter.

We are still having winter. As I write it is snowing very fast. Some of the old ice of January is still here. Early this morning men on Broadway with picks and shovels, were breaking up the ice on the sides of the street preparatory to removing it. Before night, or by early morning the snow-plows will likely be on the sidewalks clearing off the snow.

Large audiences attended services yesterday. Sunday, March 10th, our Sunday school enrollment in all of its departments show four hundred and thirty-six. We began revival services yesterday. Seven united with the church at the morning service. We are beginning to plan for Easter services, Children's Day, and Mother's Day.

The Ladies' Aid Society went out "fishing" a few weeks ago for new members, and closed up the special effort with fifty-two additions to their already large and active Society. On Washington's birthday they held a reception for the new members which in programme, execution and menu was a very unique and elaborate social and entertainment. They are certainly to be congratulated on the good work they are doing. P. H. Fleming.

March 11, 1912.

Raleigh.

We have just closed a very interesting meeting at our Hillsboro Street Christian Church, Raleigh. The weather was quite disagreeable, but our salt and light members were on hand. The meetings were a spiritual feast to many of us. Rev. Chas H. Rowland, of Franklin, Va., did the preaching. Bro. Rowland is an excellent preacher, and pleased our congregations and the visitors who attended the meetings. The church received a spiritual refreshing. I am sure that the results will be permanent. It was a feast to be with my dear college mate in a good meeting. Hope he will come to my assistance in some future time under more favorable weather conditions. The Lord has greatly blessed my friend, Charles, in the ministry. I trust he will have a long life and that all may be spent in preaching the Word.

We are much pleased with the progress made on the Building Fund during the past few weeks. We have passed all doubtful points in the canvass and are now filled with hope for good results. I feel sure that the fund will grow rapidly until there is enough provided to give us a neat, modern building in the capital city of the State. Friends, I want to say just this one word to you in behalf of our Raleigh work. You expect to invest some money in a good cause this year aside from regular channels. Now, won't you try to invest a few dollars here in Raleigh where it will be a blessing in the years to come. We should all feel anxious about Raleigh just now—for it seems that we are going to have our opportunity to do something worth while for our denomination. We are located on one of the best streets in the city, two blocks west of the State Capitol, with lovely surroundings. If we can put up a comfortable and convenient building, I feel that it will help to attract the people from every corner of the city and instead of a mission point to perplex and worry the Mission Boards we will have a church sending out its influence and money to bless other lives. "The iron is hot, strike it now." I feel sure that those who consider the proposition seriously will give to this worthy cause. We can but grant the privilege and leave the matter with you. The people who invest in good and worthy objects are the people who lay up treasure in heaven, and get their full share of blessings in this life. Keep your eye on Raleigh. L. F. Johnson.

Pastor.

RALEIGH CHRISTIAN CHURCH BUILDING FUND.

The Christian Sun.

Reported Feb. 28th.	$4,810.28
Rev. Chas. Rowland, Franklin, ...	5.00
B. D. Booth & Co., Petersburg	5.00
S. S. Col., 1st Sunday	2.42
M. F. Allen, Raleigh, N. C.	1.00
L. M. Green, Raleigh, N. C.	2.00
Campbell Bros., Raleigh, N. C.	50.00
J. E. Franks, Raleigh, N. C.	10.00
H. J. Johnson, Raleigh, N. C., ...	5.00
R. E. Prince, Raleigh, N. C.	5.00
C. Hutchins, Raleigh, N. C.	2.00
R. E. Wall, Raleigh, N. C.	1.00
Marshall E. Prince, Raleigh, N. C. ..	1.00
W. R. Dorsett, Raleigh, N. C.	.50
J. H. Allen, Raleigh, N. C.	.25
Mar. 6th: subscribers, 153, amt.	$4,900.45

L. F. Johnson, Pastor.

Dear Friend:—Will you be one of one thousand persons to contribute to the above fund? The cause is worthy and we need your help. We hope to begin construction of the building very soon. Let us hear from you. L. F. J.

Columbus, Ga., Letter.

Last Sunday was another good day with us here at Rose Hill. The congregations on the average were larger than we have

had on any previous Sunday since I have had charge of the work. At the morning service we received four new members and they all give promise of making loyal and faithful workers.

Our Sunday school attendance for the last few weeks has been somewhat interrupted on account of bad weather and sickness, but still the interest is good, and we are hoping to do better Sunday school work as soon as the weather and the health of the people will admit.

We hold our prayer service on Tuesday evenings. The interest is fine, but the attendance is not what we would like to see. I am glad to say it is increasing.

We have our choir practise every Thursday evening immediately after prayer-meeting, and since we have begun that our singing is much better.

On Sunday, February 18th, a few of us met and organized a Christian Endeavor Society and since organization we have had some very interesting, helpful meetful meetings. The interest of the Society is increasing. We have received new members at every meeting since we organized. I wish all of our churches that haven't a Christian Endeavor Society would organize one, for it is needed in every church. We need something to get our young people actively engaged in church service and, more than that, they need their spiritual lives deepened; and I don't believe there is any organization that helps to deepen the spiritual life so much as the Christian Endeavor. The churches that do not have an Endeavor are making a very serious mistake.

We are expecting to hold our revival meeting here sometime during the month of April, and I want to ask the earnest prayers of all Sun readers in our behalf to the end that God may greatly revive the believers and save many of the lost.

It has been my pleasure since I came here to go into a great many homes, and in many of these homes I have found unsaved members of the family, and when I met with unsaved I did not hesitate to speak to them about their soul's salvation. As a result, I have seen seven souls take their stand for Christ in their homes. I give all the praise and glory to God, for it was not me, but Christ that worketh in me. Brethren if you want joy unspeakable and full of glory, win a a lost soul for Christ. Don't wait until you have a revival in your church. While you wait for that, some soul might die and be lost. I think it is the wrong idea that many of our ministers have gotten that they must wait until the revival comes on before they must put forth any special effort to save souls. I used to have an idea, too, that we would have to wait for a revival to come on before we could succeed in winning a soul for Christ, but I thank the Lord now, that idea has vanished from my mind forever. Jesus did not intend that any of us should have any such ideas, and we all ought to do away with that way of thinking and go out every day and endeavor to win some one for Christ. As a general thing you will find many unsaved people who are eager to know the truth, and willing to be led into a saving knowledge of Christ and what they need is for some one to come along and point them out the way. So, brother, will you go? Don't wait, but go today. Do your part and leave the results with God. W. L. Wells.

2819 Beacon Ave., Columbus, Ga.

DIED.

Turner.

John Turner died February 9, 1912, near Sedley, Va., aged 57 years and a few months. He was sick only a few hours. He leaves a wife, one son, and many friends who are made sad by his death. Funeral services by the writer.

R. H. Peel.

Wilkins.

At his home, near Cypress Chapel, Nansemond Co., Va., March 9th, 1912, Mr. George Wilkins, aged 92 years, 5 months and 2 days. He was true and faithful in all the duties of life. He made a profession of religion in 1847 and united with Cypress Chapel. He died a triumphant death in Jesus, his dear Savior. He leaves a devoted wife, three children, (two sons and one daughter) Mr. Willie T. Wilkins, of Cypress Chapel, Va., Mr. Wallace Wilkins, of Suffolk, Va., and Mrs. R. S. Baines of Cypress Chapel, Va.; four grand children, and many friends.

His funeral service was conducted by his pastor and his remains were laid to rest in the church cemetery. The Lord bless and comfort the bereaved ones. ones. H. H. B.

Davis.

At his home, Colosse, Isle of Wight Co., Va., Feb. 15th, 1912, Mr. Robert Junius Davis, aged 65 years, 6 months and 15 days. Bro. Davis made a profession of religion, soon ofter the Civil War, at Antioch, under the pastoral labors of Dr. W. B. Wellons, D. D., and united with the church and was a true and faithful member to the end. He loved his church and was always in his place in the house of the Lord, whenever it was possible for him to be there.

He was married three times: 1st, to Miss Cornelia Bradshaw, and they were blessed with one daughter, who died while very young. He was married the second time to Miss Mary Jane Gray, and they had two daughters and one son. All died very young. His third marriage was to Miss Mattie E. Barrett, sister of Rev. J. P. Barrett, D. D., and the Lord blessed them with four daughters.

He had many friends and was greatly beloved. He was a devoted husband and father, good neighbor and will be greatly missed in the community and in the church, but nowhere as much as in the home where he was so much depended upon and so greatly beloved. His dear wife and four daughters were all perfectly devoted to him and it was very sad indeed for them to be separated, but the Lord knows what is best for us.

The funeral services were conducted by his pastor at the church and his remains were laid to rest in the church cemetery. His dear wife and children have the deepest sympathy of their many friends. The Lord bless and sustain them all in this their sad bereavement. H. H. B.

Baker.

At her daughter's, Mrs. F. D. Byrd's, Nurney's, Va., March 3rd, 1912, Mrs. Sallie A. Baker, aged 66 years, 7 months, and 25 days. She was taken with pneumonia and only lived a few days. She was a true and faithful Christin mother. She was greatly beloved by all who knew her. She was married twice—first to Mr. Hilary Spivey, December 17, 1869, and the Lord blessed them with four daughters, three of whom survive her. Her second marriage was to Mr. J. J. Baker, of Savage's Crossing, Va., October 23rd, 1884. She leaves also five grand children, three sisters and many friends. She will be greatly missed, but our loss has been her eternal gain. Just before she died, she said: "There are so many little children come." They had come to go with her up to Him who said "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of God."

Dear mother is now at rest with many of her loved ones in glory. God bless the memory of this good, loving and devoted mother. The Lord give the dear children and grand children grace sufficient to enable them all to look up and say as one of old, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

The funeral service was conducted by the writer at her home and her remains were laid to rest in family burying ground to await the resurrection morn. H. H. B.

Cooper.

At her home, on North St., Suffolk, Va.,

Feb. 27th, 1912, Mrs. Nancy Elizabeth Cooper, of Suffolk, Va., aged 78 years and four months. She had been suffering for some time with cancer, but bore it with much Christian fortitude, being resigned to the will of her Savior. She was one among the oldest and most faithful members of Bethlehem Church. She was a loving mother, good neighbor and a true friend. God bless the memory of this dear, devoted Christian mother. She was blessed with seven children, two sons and five daughters, one son and one daughter dead—four daughters and one son living: Mrs. W. J. Pierce, of Bethlehem Church; Mrs. A. K. Pierce, of Capron, Va.; Mrs. Geo. Cones, of Suffolk, Va.; Mrs. W. E. Hargrove, of Suffolk, Va.; Mr. W. L. Cooper, of Suffolk, Va., with whom his mother lived and died. Bro. Cooper was devoted to his mother and did everything for her that could be done in her affliction and old age. The Lord will bless him and all who love and honor their parents. Her only brother, Allen Powell, was killed in the Civil War.

Her funeral services were conducted at Bethlehem by her pastor and her remains were laid to rest close beside those of her dear husband to await the second coming of her Lord.

The Lord bless and comfort the dear bereaved ones. H. H. B.

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ROCKEFELLER SANITARY COMMISSION FOR HOOKWORM DISEASE.

The Rockefeller Sanitary Commission has just issued its second annual report. This report shows that in the fight against hookworm disease in nine States for the year 1911 the Commission has expended $148,407.14. (Of this amount $18,621,-06 came to North Carolina). The States themselves have expended $30,388.73. (N. C., $9,300.00). There have been treated during the year in these nine States 140,-378 persons, (N. C. being credited with 45,881 of them). This means that for every $1.27 (in N. C. 60 cents) expended by the Commission and the States, a human being has been benefitted in health—helped to a higher and better scale of living.

These organizations have by preliminary survey demonstrated the presence of the infection in 719 of the 884 counties in ten State, (in N. C. infection in 99 of the 100 counties); have completed the definite infection survey in 87 counties); have completed the definite infection survey in 87 counties in nine States, (21 of these are in North Carolina); and for this survey have examined microscopically 37,267 (in N. C. 11,267) rural children from 6 to 18 years of age; have completed the definite sanitary survey in 125 counties (of these 44 are in North Carolina) and have inspected 43,448 rural homes (13,182 of them being in N. C.)

In nine States 85 counties (27 in N. C.) have appropriated from county funds for the local expenses of the county dispensaries for the free treatment of hookworm disease, $10,799.60 (in N. C., $4,300.00) from the 17 counties where the dispensary work was complete. This does not include the appropriations of something over $2,000.00 from ten counties then on the waiting list); and at these dispensaries 74,005 persons have been treated (29,172 of them being in North Carolina.)

Children's Missionary Stories

STORIES are—yes, must be—used by every wide-awake worker among, or leader or teacher of, children.

MISSIONARY STORIES seem to have been the one field well-nigh overlooked until Mrs. Alice Moreton Burnett, Corresponding Secretary for the Woman's Board for Home Missions of the Christian Church, made a compilation of thirty interesting, instructive stories pertaining especially and directly to missions that are sure to be appreciated by workers, teachers, leaders, pastors, fathers, mothers—and the children.

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Four Months - - - - - - - .50

J. O. Atkinson, Editor, Elon College, N. C.

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RALEIGH & SOUTHPORT RY. CO.

Southbound Daily.

STATIONS	A.M.	P.M.	P.M.
Lv. Raleigh	8:00	1:15	6:35
" Caraleigh	8:10	1:23	6:45
" McCullers	8:35	1:43	7:07
" Willow Springs ..	8:52	1:55	7:25
" Varina	9:04	2:05	7:35
" Fuquay Springs ..	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:14	3:06	8:38
" Linden	10:23	3:15	8:48
" Lane	10:34	3:25	8:59
" Slocomb	10:39	3:30	9:04
Ar. Fayetteville	11:10	4:00	9:35

Northbound Daily.

Lv. Fayetteville	8:00	1:00	5:10
" Slocomb	8:28	1:28	5:38
" Lane	8:33	1:32	5:43
" Linden	8:45	1:43	5:54
" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs ..	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
" Willow Springs ..	10:09	3:02	7:25
" McCullers	10:22	3:15	7:41
" Caraleigh	10:40	3:35	8:06
Ar. Raleigh	10:50	3:45	8:20
	A.M.	P.M.	P.M.

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DIED.

Davis.

Alethea V. Davis was born October the 22nd, 1890, and was married to Percy T. Turner, on Dec. 29, 1908. She was burned to death on February 6th, 1912.

The house in which she and her husband lived was discovered to be on fire by her father and brother-in-law, who lived nearly. When they reached the house, they found Alethea lying on the ground, some distance from the house with all the clothing burned from her body. She died a few hours later.

Two children were born to them. Her oldest, Beatrice Eleanor, died December 20, 1910, aged 6 months and 20 days. The youngest, Annie May, was born May 11, 1911, and was burned up in the house at the same time as the mother. The husband was from home at the time of the burning and hence there is no one to tell just how the sad and awful accident occurred.

The husband, father, and two sisters, beside many friends are left to sorrow over the sad occurrence. Funeral services by the writer. R. H. Peel.

China became a republic on Abraham Lincoln's birthday, and historian's may be able to trace the one to the other.—Birmingham Age-Herald.